

# Mission News.

WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD  
IN JAPAN.

(刊休ハ月十。月八但行發日五十回一月毎)

Vol. XVII.

KOBE, JAPAN, JANUARY 15th, 1914.

No. 4.

## CONTENTS.

SAPPORO CHURCH.  
GEORGE MILLER ROWLAND.  
CHRISTMAS IN KYOTO.  
ELLEN EMERSON CARY.  
IMPRESSIONS OF ECHIGO.  
CHAS BURNELL OLDS.  
CHRISTMAS IN THE COUNTRY.  
ESTELLA LAVERNE COE.  
SOME BOOKS ON JAPAN.  
ARTHUR WILLIS STANFORD.  
AUTOMOBILE RURAL EVANGELIZATION.  
HARVEY BROKAW.  
HYUGA NOTES. CYRUS ALONZO CLARK.  
MATSUYAMA DOINGS.  
ROSAMOND COZAD BATES.  
NEW YEARS.  
GENERAL NOTES.  
PERSONALIA.

## Sapporo Church.

Organized in 1896, it has had a normal growth these seventeen years under the single pastorate of Rev. Tomo Tanaka till it has to-day a resident membership of nearly 200 with some eighty absentees ; and an annual budget of 1,600 *yen* (\$800 U.S. gold). The church has outgrown three buildings in which it has been successively housed, a private house, a little building which the Methodist congregation had found too small, and a temporary meeting-house which it built a dozen years ago and later enlarged. The congregation is now rejoicing in its new house of worship, dedicated Nov. 15, 1913, with much thanksgiving and with high hopes for the future. The dimen-

sions of the new edifice are 36 x 60. The basement is planned for Sunday-school, prayer and conference meeting, and for social gatherings. It has an assembly room in the center entirely surrounded by Sunday-school class, and other small rooms, and separated from them by sliding doors, with abundance of glass to give light. Above the basement is the main auditorium, with gallery at one end, and capacity for about 300, or, with such crowding as we get on occasion, possibly 500 ; under separate roof there is a keeper's lodge, and room for pastor's office and committee or officers' meetings.

This new plant is not the product of an hour. For more than four years the people have been praying and planning and giving. First, a fitting site was secured in the center of the city, a site at once convenient for assembly and with beautiful frontage on our park-like Broad Street, which is the Commonwealth Avenue of Sapporo. This site was bought at a cost of nearly 4,000 *yen*, and paid for by the congregation.

Since, for two years we have been busy with raising funds and making plans for building. The plans of the present pile of brick and stone are the result of much study and investigation on the part of the building committee and others, put into final form by a professional architect. And the materialization of those plans is the result of the contributions of a willing people. The buildings and furnishings cost a little more than 9,000 *yen*, a fairly large sum to be raised by the comparatively small congregation. A few unsought gifts from outside sources—



notably one gift of fifty dollars from a brother of Hartford, Conn.— have brought much encouragement and cheer. The aggregate, however, in dollars and cents, of gifts from outside is not large. As was purposed from the beginning, no appeal has been made outside the church and congregation. The people having built the temple themselves they now dedicate it to God and to the service of God and man, with great rejoicing and with earnestness of purpose.

Speaking generally, one of the difficulties that confront the church in Japan to-day is the proper material equipment for its life and work. This difficulty is not, of course, to be compared with the spiritual and intellectual obstacles in her pathway. Still it is a considerable difficulty. Comparatively few Christian congregations in Japan possess an adequate plant. They have not room to do their work without confusion, and the places in which some of them worship are not conducive to a spirit of worship. Without aid from abroad they must go on worshipping and working with a plant inadequate; with too much aid from abroad they might get a plant the very up-keep of which would be a burden. A few modest sums placed in the hands of a wise missionary, for use at his discretion in aiding churches to build, would be of very great value.

In view of these conditions the fact that Sapporo Church has been able, by dint of strenuous effort, to provide itself with a somewhat fit and adequate plant, is cause for profound gratitude.

GEORGE M. ROWLAND.

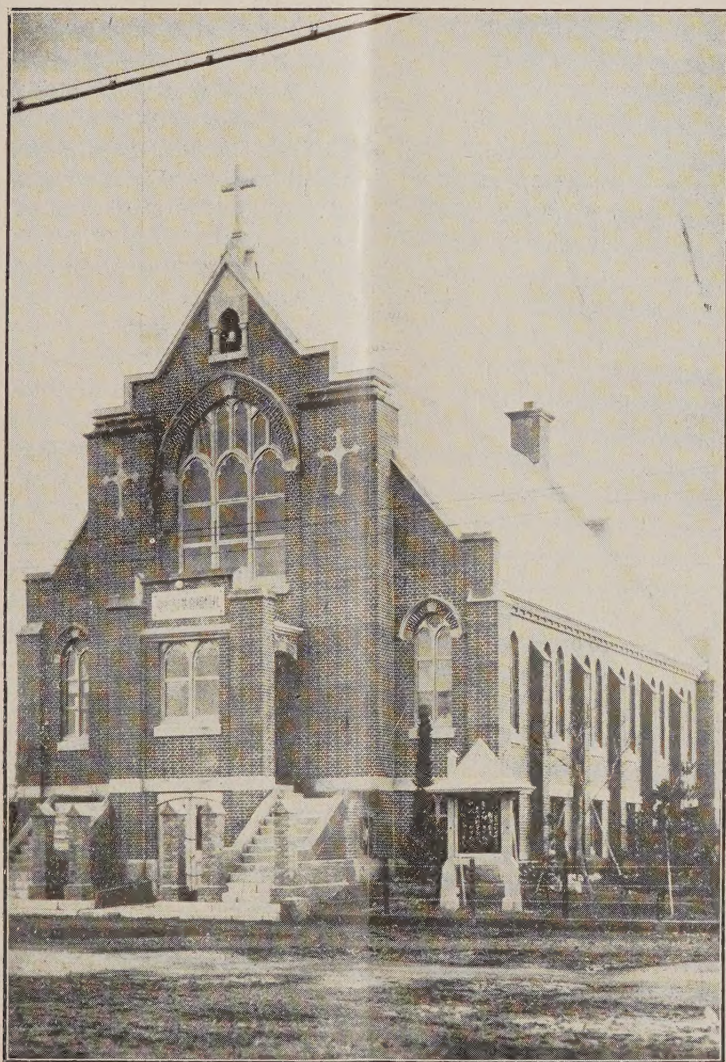
### Christmas in Kyoto.

"Seven hundred words for MISSION NEWS," these were the orders from headquarters, on December sixteenth! There seems to be but one subject to write upon in December, and of course that is "Christmas." "Thanksgiving" is simply a day which it is impossible to celebrate properly at any other than the appointed date, but with Christmas it is

different; that fills time and thought through November, when sending "home" remembrances; through December, in the preparations for the Sunday-school and other gatherings to be held when convenient, and through January, when reading of the way the season was kept by the friends across the sea. Howells' "Christmas Every Day in the Year" might well apply, in part at least, to Japan. The gladdest of all seasons has made its impression here, and on those who perhaps know nothing of the meaning or origin of the festival. The principal streets in Kyoto were decorated, and Christmas goods advertised early in December. "Kurisumasu" is becoming a well known word. To the Sunday-schools and churches the day has a deep meaning, as shown by so many of the printed programs used this year at these several celebrations, which were pervaded by a truly Christmas spirit.

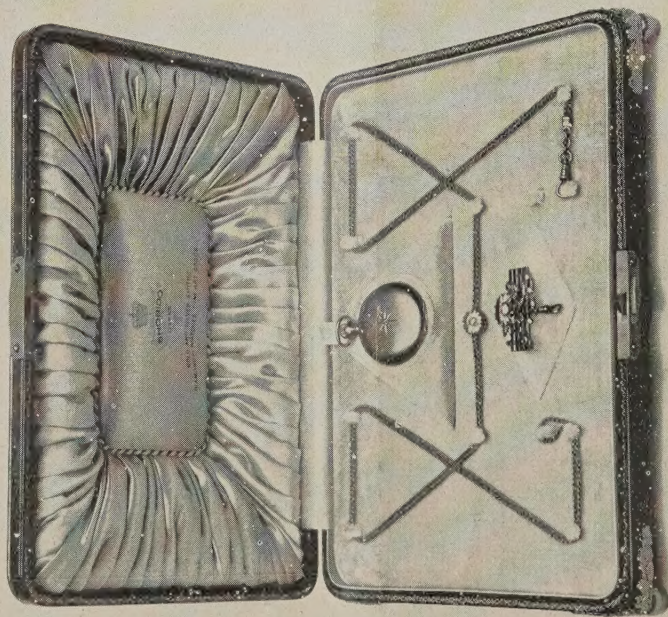
At the Dōshisha the season was remembered by an evening of appropriate songs, and a sermon by President Harada. The pastors, theological students, Bible women, and teachers have done faithful service in preparing original dialogues and teaching them to the children, getting them ready for the formal public occasions. The Sunday-school children have not only been receiving, but from their own gifts they have given pleasure and help from the pennies they have collected during the year. A few examples will suffice. The Imadegawa kindergarten children had eight *yen* to send to an orphan asylum; the little *Keihoku* school raised over three *yen*; and as for the churches, the Rakuyo school, with an average weekly attendance of one hundred and fifty-two, reported thirty-five *yen* and eighty-eight *sen* as its contribution for the year: during that same period twenty children had a record of perfect attendance, and were given prizes at Christmas time. Just before their exercises closed a letter from the famine district in the north, was read, asking that something be sent to the sufferers, and the audience responded at once, contributing over eight *yen*.





SAPPORO KUMIAI CHURCH.  
Dedicated November 15, 1913.





Gold Watch, Chatelaine, and Kimi-ga-yo Bar, Presented to Miss Susan Annette Searle, on the Thirtieth Anniversary of her Connection with Kobe College, October 25, 1913.

(See XVII, 2)

By Courtesy of *Megumi*, the College Magazine.



The children, large and small, delight in tableaux, and the Bible stories are made more real by the "living pictures" in which the children take part. A few days ago the writer met a young stranger, with her arms filled with wings, and it was evident that angels would soon appear in her neighborhood. Occasionally a little harmless fun enlivens a program, as when it was announced that "a noted American would next address the audience through an interpreter." The stranger strode to the platform, dressed in a long overcoat and hat, while beside him stood a little fellow, the contrast in height being what is frequently observed in real life when a tall foreign gentleman speaks through an interpreter. In this case a loud stage whisper, several times repeated, suggesting the removal of the hat, made it perfectly evident that the orator was not a President, King, or a Dean Brown; however, the fable of the Frog and the Well was creditably given and well interpreted.

The foreign children of Kyoto have also been active in their Sunday-school work, and their pennies amounting to six *yen*, gave Christmas cheer to some of the poor families near by. Last week these same ten children entertained a highly appreciative audience of parents and friends, with singing of old Danish and English Christmas carols, and a German song; they also acted out "Good King Wenceslaus," and "The Three Kings Orient." A birthday supper in honor of seven year old Scribner, ended a happy afternoon. A fly in the ointment? Yes, it was that the three Warren children were detained in quarantine by whooping cough.

To any who saw three hundred and fifty packages of books taken, just before Christmas, from one door to the office to be mailed, it might have seemed as though we had opened a book-store, or else were sending off Christmas gifts wholesale. The books were those presented by the authors, in response to an appeal by Dr. Gulick, as representing the Christian Literature Committee, to be given to the pastors and evangelists of this country.

There were over eleven hundred books sent, and the list is as follows:

|  |                         |
|--|-------------------------|
| The Christian Focus.                   | Pres. F. J. McConnell.  |
| Fishers of Men.                        | Rev. B. T. Roberts.     |
| Social Solutions.                      | Prof. T. C. Hall.       |
| Christianity and the Social Crisis.    | Prof. W. Rauschenbusch. |
| New Opportunities of the Ministry.     | Rev. Frederick Lynch.   |
| The Christian Religion.                | Rev. J. S. Lidgett.     |
| The Fatherhood of God.                 | Rev. J. S. Lidgett.     |
| The Modern Man's Religion.             | Rev. C. R. Brown.       |
| The Main Points.                       | " " "                   |
| Mornings in the College Chapel.        | Prof. F. G. Peabody.    |
| Afternoons in the College Chapel.      | Prof. F. G. Peabody.    |
| Sunday Evenings in the College Chapel. | Prof. F. G. Peabody.    |
| The Problem of Freedom.                | Prof. G. H. Palmer.     |
| The Nature of Goodness.                | Prof. G. H. Palmer.     |
| The Life of Alice Freeman Palmer.      | Prof. G. H. Palmer.     |
| (Mrs.) ELLEN EMERSON CARY.             |                         |

### Impressions of Echigo.

Echigo again—an old story, often retold. But this time, see it through a newcomer's eyes. Only four months have passed since we made our debut, and impressions are yet a bit crude, so take them for what they are worth. First, we are impressed by the bigness of it all. Third or fourth in area, is it, among the prefectures, and the same in population. Long, broad, mountainous, full of people—hard-working, slow-moving, conservative as regards religious thought or scientific theory, equally unresponsive to innovation of every sort—a people hard to win, but of good stuff and worth winning. And what a big task! Missionaries—a bare half dozen in the province, evangelists—less than the average quota, Christians—few in number and inclined to move on to other fields as soon as they become a little inoculated with the bacillus of Christianity. And how little to show for



all the expenditure of men and money in the two score of years!

But another impression persists. The Christian stock is of the best. Born into the Kingdom under conditions hostile, exercised and reared amid persecution, they stand, for the most part, staunch in the faith that has cost them so dearly. They are not content with merely marking time, but are blessed with something of the aggressive spirit. Witness Sanashi and its history. Young Sakurai was the originator, organizer, and propagator, until all the rest of the two score or more of Christians that had been won, caught his spirit and became evangelistic agents. Now the same Sakurai has gone out from the paternal roof to be the radiating center of light and heat in a new community—a little mountain village not far distant, and already the people of the region are feeling the power of a man who declared to us, a few weeks ago, in parting from him, "I shall not rest now until every person in Fukuyama is a Christian, by the grace of my Father."

It is good, too, to be in a company of earnest young men with a noble purpose. Not only students, but the young men who are in active business are enlisted here in this Niigata church. We are outlining an aggressive campaign in Sunday-school and Bible class work for the new year, though results will have to be reported later.

We are in a section where Buddhism is not dead, as is evidenced by twenty-four large temples on one street. Even where the progressive mind is becoming divorced from a decrepit faith, the religious spirit is still very much alive, and we are hopeful that Christian thought is beginning to make an impression. As for the personnel—the people are approachable, the Christians are cordial, and the evangelists are patient and devoted leaders. A home among such people is a home of privilege.

As for climate—well, there remains something to be said doubtless, though we are not ready to trade with a good many of the Mission yet. It is interesting, to

say the least, with more weather, both as regards quantity and variety, compressed into a given period of time than almost any place that may be mentioned. Bright sunshine, deluging rains, typhonic winds, midsummer calms, midwinter snows, sleet, hail, thunder, both with and without lightning, and all in one day, it may be.

And then the immediate environment—the well-built, comfortable house, the pretty yard and garden, with fruit trees, the mountain, sea, and river-views, the neighborhood made up of teachers, doctors, officials, and the like, yes, even down to the inmates of the home itself—all make their contribution, and we have found it a good place to plant a home, and we are glad we are here.

C. BURNELL OLDS.

### Christmas in the Country.

It began two days before, when thirty-two women of the cooking class, leading women of the town, wives of the government officials, and teachers in the schools, gathered for their first, real foreign dinner. And the best part of it was they had cooked it themselves. What did it matter that there was only one knife, one fork, and one spoon, with which to eat soup, fish, meat, salad, ice-cream, and stir up the sugar in your tea; or that we were limited to fifteen cents per plate, and so could not serve any great quantity. It was not quantity we wanted. We were pursuing the vanishing gleam of change and variety.

Since it was a Christmas meeting as well as a dinner, we had a tree, on which we hung some five-cent present, brought for the person whose name we had drawn, and Santa Claus came tumbling down the chimney, to distribute the presents just as he does in America. And then our English class distinguished themselves by providing a short program, after which the Bible woman gave a talk on the meaning of Christmas. She told of the wise men, who, in spite of their learning, longed for something more, and started out to



find the Christ. So it is with all the world since.

"I can not rest till I have known,  
Life that can lift me from mine own.  
A loftier level must be won,  
A greater strength to lean upon."

Now, Santaclaus must have several grown up sons, whom he sends about on his errands, for the next day another Santaclaus appeared, when the girls of the English and Bible class gave their Christmas program. I do not know whether he understood all their English; but that is of minor importance when you consider the fun we had in preparing, and the chance it gave us to become better acquainted. Of course, he would come on Christmas eve, but how he managed to do it, and to unload his pack on the foot of my bed without my even seeing him, I have not figured out yet. And I was awake especially early that morning, too, for the pastor and three others of us decided to give the members of Tottori church a Christmas morning serenade. Swinging our Japanese lanterns we went stealing through the dark streets, halting now and then to send out, on the clear morning air, the songs of joy that Christ was born not only in Bethlehem of Judea, but in Tottori of Japan. The mountains back of us returned the echo, and in faces which sometimes peeped from the little gates of the yards, we saw an answering joy, joy so deep that our lanterns showed diamond drops in many eyes. As dawn broke, the dawn of the real Christmas day, we wended our way back through a world waking up to the ordinary business of every day, a world which knew not that it was Christmas, but, somehow, in spite of the contrast and lack of harmony in our surroundings, we could not help but feel strangely glad. We had sung of peace on earth, good will to men, and "the little song from beginning to end," we felt sure we should "find some day in the heart of a friend."

That evening Santa again dropped in at the Sunday-school Christmas celebration at the church. Luckily he is a man of the chimney, for so many little folks

gathered, and the room was so small, that the door had to be locked an hour before the meeting, and many a disappointed face turned away into the rain and sleet. And the next day he came to the home where the family, consisting of two servants, a student helper, a kindergarten living by herself, the pastor from his boarding place, and a student lad, who was cooking for himself in a Buddhist temple not far away, gathered with the foreigner for a Christmas day, and forgot that there was either foreigner or Japanese, forgot, too, that it was the twenty-sixth of December instead of the twenty-fifth, and that the Christmas goose was hamburg steak. We cooked the dinner together, tasted the fruits of our handiwork together, washed up the dishes together, and then, as the shadows of an early twilight began to darken the room, lighted the candles on the Christmas tree, and sat down around it to sing, tell stories, and play games. That was the happiest day of all, and the light of friendship was set before the altar in several hearts.

But still Santa's work was not finished, for he had to come the next evening to our young men's Bible class, and the next day to a meeting of the boys. Here he made his farewell speech, waved his frosty handkerchief, and vanished up the chimney, to be seen no more until this earth completes her journey round the sun.

(MISS) ESTELLA L. COE.

## Some Books on Japan.

(Continued).

### RELIGION.

*Schiller*.—Shintō, Die Volksreligion Japans.

*Haas*.—Amida Buddha, Unsere Zuflucht.

*Lloyd*.—The Higher Buddhism in the Light of the Nicene Creed. 1894, Tokyo.

*Lloyd*.—Buddhist Meditations from Japanese Sources, 1905, Tokyo, Rikkō Gakuin Press. Contains a long Introduction on Modern Japanese Buddhism, by the author.



*Anesaki.*—Personality of Buddha, its Aspects in History and Faith, 1904.

*Anesaki.*—Buddhism in its Fundamental Aspect as a Religion, is expected to appear soon. Prof. Anesaki, of Tokyo Imperial University, is Japan's greatest authority on the science of religion. See his "Religions in Japan" in Ency. Americana, "Buddhist Ethics and Morality" in Ency. of Religion and Ethics. See "The Fundamental Character of Bud. and Its Branches," "Bud. and Its Influence upon the Japanese," and "Bud. in Contemporary Life," by Prof. Anesaki, in *Japan Evangelist*, XX. 9-11, Sep.-Nov., 1913.

*Satow and Hawes.*—Murray's Guide to Japan, 2nd ed. rev. 1884, London, Murray. Valuable excursus on Shintō and Buddhism, by Satow, in *Introd.*, and replete with valuable material in descriptions of shrines and temples all thru the work. The following editions of this Guide, including the 9th ed. 1913, are also valuable.

*Transactions of the Asiatic Society of Japan*, Yokohama, Kelly and Walsh, contain valuable material on Shintō, Buddhism, Confucianism, etc.

*Mittheilungen der Deutschen Gesellschaft für Natur- u. Völkerkunde Ostasiens*, Berlin, Von Asher & Co. Especially valuable articles by Haas on Buddhism.

*Transactions and Proceedings of the Japan Society*, London, Kegan Paul, Trench, Trübner & Co. Occasional papers like Aston's on Shintō, Troup's on Illustrations of Bud. from Japanese Pictures.

*Mélanges Japonaise*, Tokyo, Sansaisha, 28 vols. with valuable articles on Catholic Christianity, Buddhism, Shintō, Confucianism, Divination, etc., by French Catholic priests. Suspended 1910, unfortunately, owing to the ill-health and depletion of the editorial force. It is to be hoped this most valuable magazine will renew its life.

*Lowell.*—Occult Japan, or The Way of the Gods, 1895, Boston, Houghton and Mifflin.

*Lowell.*—The Soul of the Far East, new illust. ed. 1911, N.Y., Macmillan. Author's style is racy, piquant and per-

vaded with glittering alliterations; he emphasizes a phase of Japanese life which has received greatly increased attention since he wrote.

*Yoshimoto.*—A Peasant Sage of Japan, 1911, London, Longmans. Short life of Ninomiya Sontoku, by a Japanese at Oxford, with introduction by K. Tomeoka.

*Armstrong.*—Just Before the Dawn, 1912, N.Y., Macmillan. An account of Ninomiya, whose economico-ethical cult has recently had great vogue.

*Nitobe.*—Bushidō, The Soul of Japan, 1912, 18th ed. rev. and enlarged, Tokyo, Teibi Pub. Co. Transl. in German, "Bushidō Die Seele Japans," by Ella Kauffmann, 1901, Tokyo, Shokwabo. Fullest, best exposition in English, but exaggeratedly laudatory of the subject; written at a time when chauvinism was rampant in Japan, and when it was in the air to unduly exalt everything Japanese to the disparagement of everything foreign. There's a valuable little book on the subject, "Bushidō," by Imai, Tokyo, 1906, Kanazashi, who appraises Bushidō more justly. See Asakawa, in "Japan and Japanese American Relations;" Brinkley in "Japan and China," II. chap. 5.

*Hearn.*—Kokoro, 1907, Leipzig, Tauchnitz. Touches Ancestor Worship, Pre-existence, Karma, etc. This author's works often bear upon religion, as in his "Glimpses of Unfamiliar Japan," but from the literary point of view. To the discriminating student these references are valuable from the religious point of view, but for one who doesn't know Japan well from residence here, Hearn's books are likely to be misleading in many ways.

ARTHUR W. STANFORD.

(To be continued).

## Automobile Rural Evangelization.

Considering the opinions of the Japanese Christians, of the young men in the theological seminaries in the home lands,



and of the foreign mission boards and societies, the prospect for an increase in the force of missionaries for Japan is not very bright. If the entire evangelization of Japan is not absolutely hopeless from the standpoint of an adequate force of workers, yet it is not the part of wisdom to delay attempting to overtake what we have undertaken.

This question then confronts us: Is there anything the present force of missionaries can do, other than they are doing, to evangelize the 80% unevangelized rural population of Japan? Many will say, "I can not do one single other thing." Others will honestly ask themselves, "Have I reached the limit of my efficiency?" Having honestly faced the issue, it will generally be found that some useless things, things that really do not count, can be dropped without harm. An application of efficient methods will generally give a few days per month for

the only method of rapid transportation possible. The cycle-car, however, is coming into vogue. It will be even better. It costs only about \$350, has a 30 inch tread, carries two people and some baggage, and is economical in gasoline, lubricating oil, and tyres. It promises, par excellence, to be the best means of rapid locomotion for our task of rural evangelization in Japan. Being narrow, it will go anywhere, and can be stored in any room with a three foot door.

If possessed with this *sine qua non*, and three to five days per month, what can be done?

a. You can make your field a saturated solution of Christian literature. In a year and a half, the writer has distributed about 120,000 pieces of Christian literature in Hiroshima prefecture.

b. You can preach anywhere. You can not get away from an audience. We have stopped in the loneliest places in the heart of the mountains. In a few minutes, there would be people enough to make it well worth while to give them a gospel talk.

c. You can carry on your regular out-station work more efficiently. One trip thru the streets of a city, town or village, and your meeting is advertised in the best possible way. You are sure of an audience that night. Moreover, the people admire your zeal in getting after them with an automobile. They can not forget that you are alive

and mean business. Under the old methods, the missionary is often the loneliest, most neglected person in the universe.

d. You can systematically give magic lantern exhibitions on the Life of Christ,



The Automobile in Evangelistic Work.

Rev. H. Brokaw Saturating a Province with Christian Literature.

rural work. How may these few days be utilized to the very best advantage? The *sine qua non* is some method of rapid transportation. With the comparatively good roads of Japan, a light automobile, such as the Ford or Metz, is



or any other religious or moral subject. If there is no preaching-place, and no hall or theatre available, hotel entrances generally make a fine place for such a meeting. The automobile advertises the exhibition.

*e.* Rural groups can be formed and more or less regularly visited and taught.

The question has been asked, Are there drawbacks, disadvantages and difficulties? There are difficulties enough. But any red-blooded man, fired with the love of Christ, glories in difficulties. Tyres must be mended. Difficult and narrow places demand that one be resourceful. Piles of stones at the side of the road, a temporary bridge, or a landslide are troublesome. In a year and a half, however, I have had to turn back only once, and I have visited the remotest parts of this prefecture.

The cost of gasoline, oil, repairs, and tracts may be considered a draw back. Nevertheless, *this is the cheapest way to get that amount of work done.* You can not walk and get that amount of work done as cheaply. Figure it out and see. I have figured it out.

The hard work of it may be considered a drawback. Driving an automobile all day over the crooked roads, every faculty alert, distributing literature, preaching to groups all day, and then holding meetings at night is no soft snap. No real missionary will consider that a drawback, however. In spite of the cost in money, muscle, and nerve, this work ought to be done. *It must be done.* Under the conditions noted at the beginning of this article, this seems to be the only solution of the problem, unless it is newspaper evangelism. Even newspaper evangelism does not give the essential personal touch and contact, and this sort of rural evangelization should supplement the other.

Some may wonder if they are equal to learning to run and repair an automobile. Youngsters, girls even, all over the world are doing these very things. Men without trained minds are chauffeurs. I do not believe that the average missionary, the product of college or university, with his

trained intellect, after a little patient application and study, is incapable of solving the problems of an automobile.

HARVEY BROKAW.

## Hyuga Notes.

One recent noteworthy pleasure was a short visit from Mr. and Mrs. Pettee, of Okayama. They always bring sunshine and cheer and leave a long wake of it behind them when they go. Another event is the two weeks of special meetings with Messrs. Makino, of Kyoto, Matsui, of Moji, Abe, of Okayama, and Nakamura, of Fukuoka, as the visiting pastors. They invaded the province from two directions. Messrs. Abe and Nakamura from the west, attacking Kobayashi, Miyakonojo, and Obi *en route*. Messrs. Makino and Matsui came in at Hososhima, and visited Nobeoka, Tsuno, and Takanabe, as they came southward. The two divisions combined in a five days' seige of Miyazaki, and its immediate suburbs, Nakamura, Jogasaki, Imai, Aoki, and Ehira, and its more distant ones, Sadowara, and Tsuma, Orifuzako, and Uchiumi. The men were kept satisfactorily busy while here. They gave effective addresses, and, many of them, to general audiences and to special groups, such as students, women, school teachers, and others, besides doing considerable personal work. Effort was not made to secure immediate baptisms, but rather to secure the convictions, which, followed up, will result in real faith and permanent Christians; but already fifteen have united with the churches during, and since the meetings, and some others are waiting. Fourteen were added to the churches during the summer, and some earlier in the year.

Among the special feasts given the visiting pastors, was one by Governor Ariyoshi, purposely, as he said, that he might hear from them of the great truths. Mr. Makino was his classmate in the Dōshisha.—[? Ed.] Another event was the opening of another section of the Hyuga



railroad, from Miyazaki northward to Fukushima, ten miles, with the purpose, of course, of facilitating evangelistic work; another seven miles, to Tsuma, is nearly completed. These two parts, are built with Hyuga public money, with the expectation that it will be taken over by the Government when the East-Kyushu railroad is built. The Miyazaki station is a fine one, and a fine wide avenue is being made out from it thru town.

Another recent event is the celebration of the thirtieth anniversary of the location of the provincial capital at Miyazaki, by speeches and a photograph at the *Kencho*, a parade of the schools, tree-planting along the new avenue from the railroad station, a train ride, a *shiki* at Jimmu's shrine, a banquet, and an evening lantern parade shared in by several thousand people. Individuals were assigned different trees to plant (already set up, and lacking only the final dipper of water, and shovelful of dirt). Mine was the second in one row, next to the Governor's. The French priest's was opposite mine, across the road.

The stent I set for myself for the summer and autumn, of 100 lantern meetings, was duly completed, a much enjoyed task, and not without evangelistic value, I am sure. Most of the meetings were out of doors, and probably an aggregate of 30,000 people saw the life and teachings of Christ as pictured.

The old house which has homed the Clarks for over twenty years, is empty, waiting the occupancy of the Warrens, early next month, and the Clarks are eating and sleeping in the Olds house, and trying to learn to think in terms of its devious ways.

Edward Clark has been sick for two weeks or more, but he seems to be getting better slowly.

The very elastic Christmas time is still on, as I write. Miyazaki will have had six celebrations of the day, besides the private family ones. A seriously merry time. Miyakonojo, and Tsuno, and Miyazaki have had communion and baptism services in connection with the Christmas

meetings on successive evenings, with four, and three, and three baptisms respectively.

CYRUS A. CLARK.

### Matsuyama Doings.

Doings in Matsuyama? Plenty of them! But chiefly, at least this fall, of a kind which is hard to see—the changes which involved the pulling out by the roots, of two whole families, and deporting them to various parts of the world. For, since last June, four Newells and three Worleys have been quite unexpectedly submitted to that process—and while there seems to have been no help for it, still, these abrupt goings are distressing, as well to those who stay behind as to those who go. However, encouraging word is received from Mrs. Newell, so we may reasonably hope for the return of that family after a regular furlough period.

Miss Judson's going was premeditated; while she is greatly missed, in Girls' School, Night School, and church and community at large, yet we are glad that she is at last enjoying a long-delayed rest, and hope to see her come back refreshed and strengthened by her travels and her vacation. This year her house is occupied by Miss Sherman, of our sister mission (Presbyterian), and she is enjoying the spaciousness of house and garden, and finds the locality so well adapted to her work (largely among students) that she may be loathe to give it up.

The additions to our circle of foreigners are considerably fewer in number than the losses. The Newell establishment has been taken over by the firm of Hoyt and Bates, whose members tried to keep from rattling around in the emptiness of a house which had been used to the sound of many feet and voices. They have been reinforced in this effort by the arrival in November, of a friend from home, Mrs. Smith, who will spend the winter. She has already found friends and employment among the townspeople, who are versed in English, and those who would



become so, and appears to be enjoying her sojourn. Incidentally, she does the rest of us much good by her very presence.

Miss Parmelee is the only member of our station whose work and life are running in virtually the same channels as before the upheaval incident to the departure of the Newells and Miss Judson. Her work in the *Dōjōkwan* has been continued; also her connection with a society of Girls' School graduates, and with the temperance movement there.

Miss Hoyt has undertaken the administration of the Girls' School with her accustomed thoroughness, and whether her term of service there is one year or two, I shall be much mistaken if the impress of her work does not remain for long.

held on Sunday afternoons, and offers a practice-ground for the girls in the dormitory, for whom Mr. Nishimura holds a normal class. The Sunday-school averages from 70 to 80 in attendance—most of which is regular, as attested by the attendance cards, which even the littlest remember to bring from home, to receive the teacher's stamp.

The ladies of the cooking-class, being more than half non-Christian, should offer a large opportunity. Miss Kanazawa, who is in her eighth year of service, has the *entrée* to their homes and the confidence of their mistresses in a rather remarkable way, and is rare help in the work in connection with the class.

The "Jack of Trades" has her church



Thanksgiving 1913 at Matsuyama.

The other new arrival has found herself something of a jack of trades—(and I think I may well add, master of none!) She found herself heir to Miss Judson's teaching in the Night School (where Mr. Nishimura is still showing himself the man among men and boys that he has long been), and to Mrs. Newell's cooking-class of officials' and doctors' wives. At the Night School Miss Judson and Mr. Nishimura have opened a Sunday-school for the neighborhood children, which is

connection at Komachi, which, as formerly, has its ups and downs. Under the experienced leadership of Rev. and Mrs. Higashi, we hope that it is chiefly up, now and henceforth.

Mr. Tomita, while engaged chiefly upon Dr. Gulick's translation work, has found time to conduct the services at Gunchu, and speaks encouragingly of the opportunities he finds there.

The first week in November a good number of the pastors, Bible women, and



missionaries from the different churches, repaired to Hiroshima for the union meeting of Christian workers in five prefectures bordering on the Inland Sea. It lasted three days; it was helpful and also illuminating to meet and have fellowship with the workers of other bodies, and from other places. Following that meeting we had a visit from Dr. and Mrs. Pettee, which was very pleasant, as well as helpful in straightening out some troublesome questions. Mr. Sawamura, of the Home Missionary Society, also made us a helpful visit.

On November 30, the Togawa Church dedicated its new Sunday-school building, a good substantial two story house of six 10-mat rooms, without frills, but well adapted to use. It was hoped to keep the cost within 1,000 *yen*, and almost the whole amount has been subscribed. For the dedication service and other subsequent meetings planned in connection with it, Mr. Nagasaka was asked to come from Okayama, and, as always, he was of great help, as attested by the fact that his later audiences were larger and more attentive than the first ones.

A new experience came to the "Jack of Trades" this fall when she joined Miss Cozad at Niihama and saw something of the mysteries of "country touring," of which she had heard much. The other towns of Ehime *Ken*, being largely accessible only by sea, have seemed rather remote from Matsuyama, but this trip has brought them closer, and we hope that there may be opportunities for other visits.

(MISS) R. C. BATES.

### New Year's.

|                          |     |
|--------------------------|-----|
| <i>Kadomatsu wa</i>      | (5) |
| <i>Meido no tabi no</i>  | (7) |
| <i>Ich i dzuka</i>       | (5) |
| <i>Medetaku mo ari</i>   | (7) |
| <i>Medetaku mo nashi</i> | (7) |
| At every door            |     |
| The pine trees stand     |     |
| One mile-post more       |     |
| To the spirit land :     |     |

As there's gladness  
So there's sadness.

Thus wrote Ikkyu—a famous priest and poet of the fifteenth century, abbot of Daitokuji, an interesting old Buddhist temple, in an extreme corner of Kyoto—whose verselet Mrs. Yei Ozaki, wife of Tokyo's well-known progressive politician, has gracefully turned into English. We have past two tiger years in Japan, and are now fairly entered on our third. Santa Claus was more bountiful than usual at Christmas, but brought us no tiger skin, since enterprising Japanese got a corner on the skins, and old Santa wasn't in it. Soon after December 1, every Tokyo fur dealer had sold several, and when a large firm sought to pick up a dozen among the furriers of the city, not a pelt could be found. "The overwhelming orders for tiger fur piled upon the merchants, far exceeded their expectations and caught them napping. The furs of Siberian tigers command the highest price. Korean tigers offer better pelt than the animals of Siam or India. The Siberian tiger fur is the softest, and most tasteful in the color effects. Both for the size and superior quality, Siberian tiger furs are now commanding about 300 *yen* a piece." The Korean tigers had a hard time of it toward the end of 1913, as they were energetically hunted, but some hunters were well mauled before they bagged the beasts.

*Ki-no-e-tora-no-toshi*, superior wood, tiger year came in as a lamb, on the beautiful first day, but soon changed to a lion, and will begin over again on the 26th, the old New Year's. Konjin's (god of ill-luck) domain this year is in the north, and woe to those who try to do much in that direction, for he will be after them with his sword—*anken satsu*. Indeed, the north is taboo for three years. The terrible famine in northern Japan started before 1914, and is not Konjin's affair. He says he will raise no objection to any one's charitable efforts in behalf of the poor sufferers. Further, if you were born under the star Nikoku, Konjin



will fend you off the southwest also, and dire destruction, *hametsu*, will be yours if you disregard his warnings. A narrow strip exactly to your northeast is *kimon*, or devils' territory, but as it divides the bull from the tiger it is fortunately placed, since otherwise there would be bloodshed. While everybody is warned off the north, the sunny east to northeast is all but wide open to everybody for any enterprise. Trees, however, must not be felled that way. During the year it will be unfortunate to take a bride from a direction northeast by north. It will be precarious, while facing north by west, to give birth to a child. You must not sow seeds while you face southeast by south. Do not move to a house southwest by west, nor begin a sea trip thither. Avoid obtaining any animal from southeast by east. In short, remember thru the year, *Saitoku aki no hō tora u no aida yorodzu yoshi*—the *ehō*, or lucky point, is northeast.

*Hatsu hinode*, new year's sunrise, as seen from mountain or seaside, calls out the first desire and effort of many Japanese, especially, we presume, of the sun worshippers. At Tottori there was an old gentleman whose devotional hand-clappings, almost under our window, we often heard as he worshipt the rising sun in the adjoining grounds. At Kyoto there was such an old man, who came from the alley between our house and our neighbor's. These devotees are many. To be up to welcome the New Year's sun, Japanese say, brings good luck thru the year. This year shrines northeast of one's house will be his popular seats of worship. The worship of the seven gods of luck—*shichi fuku jin mode*, is said to be popular at Tokyo and Osaka at New Year's. These gods are also connected with the *hatsu ni*, first consignment of goods in the year; this occurs very early on the second, when wholesale merchants despatch great drays, which serve for good advertisements as they pass along the streets thronged with holiday folk. Drays and oxen are gaily decorated with flags of the firms, and "the fore-

most wagon bears aloft such emblems of good luck as the *shichi fuku jin*, rising sun, pine trees, prawns, etc., while a train of men follows, generally employees of the firm, all habited alike, and playing flutes or beating drums, the whole much like a religious procession in a large city." During that evening men make the streets ring with cries of "*O takara! O takara!*" selling *takarabune*, or picture boats of the *shichi fuku jin*, which maidens place beneath their pillows that night, to bring lucky dreams.

Last year some 30,000 poems were submitted to the Imperial Poetry Bureau; only five were chosen as worthy of recital before the Imperial Family. They had to be sent by December 31 this time, instead of January 10 as before. The Emperor's subject for the poems was "*Shatō no Sugi, The Cedar Before the Shintō Shrine*." The *Bunyoshi* is said to be the oldest known collection of Japanese poems, dating from the Nara epoch, and including some by Kakimoto no Hitomaru, the Father of Japanese Poetry, whose grave is beneath those picturesque pines at Akashi, high on the bluff overlooking the city and the Inland Sea. In the Heian epoch an emperor is said to have ordered a compilation, the *Kokinshu*, to which act some have traced the origin of the present Bureau of Poetry, tho we think it is practically a Meiji institution. These *uta*, or *tanka*, i. e., short poems, are so termed because this class arose from cutting off the final line of a thirty-eight syllabled poem. While they are short, still another very popular class (*haiku*) is far shorter. The *uta* all consist of five lines, with a total of exactly thirty-one syllables in every poem. The distribution of these may be seen in the poem above. The *Japan Times* credits the *Hochi* with the following:

"The poems sent to the Household Department by the people, have to be subjected to disinfection, and after that, being packed, they are transmitted to the Poetry Bureau. Some recording officials arrange them by hundreds and take a copy of them. About three hundred volumes



are made, each containing one hundred. Of some thirty thousand poems, Mr. Ban, Mr. Kamada, Mr. Oguchi, and Mr. Chiba, officials of the Poetry Bureau, will select about two hundred poems. The selected poems will be copied. To make the final selection most fair, the names of the composers are omitted. Mr. Inouye, Mr. Sugawa, of the Bureau, and Madame Oi Yanagiwara, and Madame Michi Koike, Court ladies, will take charge of the last selection. The first selection will end by January 14, and the result of the second selection will be reported to Marquis Kuga, Chief of the Poetry Bureau, by the morning of January 16. After careful perusal of the selected poems, by the officials of the Bureau, those to be honored with reading in the presence of the Emperor, January 18, when the Imperial Poetry Party is to be held, are decided. It is said even heated discussions occur in the meeting of the officials in connection with the final selection of the honored poems."

ARTHUR W. STANFORD.

### General Notes.

The Conference of Federated Missions met at Tokyo on the 7th and 8th instant. This annual New Year's gathering is the most important missionary meeting during the year. We plan for an article about it in our next issue.

\* \* \* \*

The Boards' representatives soon to reach Japan, are: Pres. Sam'l B. Capen, LL.D., Mrs. Capen, and Miss Mary Capen, Editorial Sec'y Rev. Wm. E. Strong, D.D., Rev. Geo. A. Hall, D.D., member of the Prudential Committee, and Mrs. Hall, Miss Clara Bodman, and Miss Annie Bridgeman, the four ladies being from the W.B.M.

\* \* \* \*

An influential Japanese daily, in a brief review of 1913, laid stress on four events which greatly agitated the nation: the domestic political situation at the be-

ginning of the year; the California question; the Chinese question: the visit of the Mexican envoy at the end of the year. The first revealed the fact that political parties have advanced to the position where they will insist on their rights, in spite of what any prince or elder statesman may attempt. The resulting coalition cabinet has been much criticised by the vernacular press, but it has done well, and there is nothing in sight to endanger its life.

\* \* \* \*

The Christian bodies in Northeastern Japan have appealed to the public for assistance for the famine sufferers. In Temmei, 1781-8, occurred the most terrible famine in Japanese records, they say, and they add that the present famine stands next to that, entailing a loss of 15,000,000 *yen* to the two prefectures, where the rice crop—the main one—was only slightly over two per cent of an ordinary yield. In one section there are ten towns which reaped absolutely nothing, and twenty-five more did not average one per cent. Not one of the other four fifths of the towns in Aomori Prefecture has escaped serious want. Missionaries and pastors join in this appeal. Rev. C. H. Evans, Akita, and Rev. J. C. Ambler, Morioka, are on the list.

\* \* \* \*

The American Board's Marathi Mission, dating from 1813, is the oldest of all missions in India, having been followed by forty others, and the Board's three pioneers, have been followed by 40,000 other missionaries. The great centenary meetings were held Nov. 7 to 10 at Bombay, where the work started, and Nov. 13 to 16 at Ahmednagar, the present chief center. A Centenary Fund of 14,000 rupees (about \$7,000) was raised for the work of the churches. The *Aikya* (Union of Congregational Churches) met with the three Commissioners of the Board, and announced that from Jan. 1, 1914 the *Aikya* would assume the financial support of the sixty churches connected with the Mission. The Mission issued a fifty page album—Centennial



Souvenir—brimful of information and pictures.

\* \* \* \*

As soon as Sapporo Church accepted the resignation of Mr. Tanaka, its first pastor, it went to work energetically to seek and secure his successor. After some preliminary correspondence a formal call was extended to Rev. Akira Ebizawa, of the Umeda Church in Osaka, to succeed Mr. Tanaka. This call was extended Dec. 27th, after informal assurance had been received that a call would receive favorable consideration. So the church is in keen expectation that it will have a new pastor without a long pastorless interval. Mr. Ebizawa became a Christian while in college in Sapporo, and was baptized in the Sapporo Church. He knows and is known of Sapporo people. Mrs. Ebizawa also is well acquainted in Hokkaido. So there is reason to expect that the new relation will be happy and successful.

\* \* \* \*

The Airinkan in December received its annual encouragement fund of 350 *yen* from the Dep't of Justice. Towards the year-end a letter was received from Tokyo, from an ex-prisoner who had spent five days in the Home, and then ran away. It was several years ago, and he had dropt out of all knowledge at the Home, but his name was found in the books. He wrote that after running away, he got into prison again, but finally reformed and is now a dependable citizen. He wrote that he wisht to express his gratitude for kindness received and to apologize for running away. While he was in the Home Ephesians 5:4 imprest him, and he often recalled it afterward. At the Christmas reunion, last month, there were about sixty exprisoners present, including about a dozen now in the Home; the others were former members, now well settled in the city.

\* \* \* \*

In its review of the past year the *Japan Times* said;—"The relations between Japan and America were last year some-

what clouded by the California land law. This question is not considered as settled by the Japanese, as their contentions have not yet been given any consideration by America. But America seems to consider the question settled, as the law is duly enacted and put in force. There is this difference of views on the opposite sides of the Pacific, but whatever be the difference, no sane persons can think of the relations between the two countries in the light of anything else than peaceful. Neither side will be so foolish as to undertake an invasion of the other, which is physically, strategically, and tactically impossible. We may feel assured of peace in this direction, so long as an aeroplane with the speed of lightning and armaments of a battleship is not invented."

\* \* \* \*

The press has recently stated that investigations by the Educational Department show that one in fifteen primary school teachers, are consumptives, or a total of 10,000 sufferers. Is it surprising that the disease is said to be especially prevalent among young Japanese? Dr. Kitazato is reported as authority for the statement that annually in Japan 80,000 to 100,000 people die from consumption. Only a few weeks ago we learnt of a teacher in a commercial school, who suffers much from consumption, and within a fortnight we were askt to try to assist him to a new position in another school. We can not conscienciously aid any consumptive to a position in a school, and it seems as if the Educational Department should pension off all consumptives, until the schools are freed of them, and then rigidly guard against new cases. Meantime the Government needs to put forth more strenuous measures of prevention among the nation at large. The loss and drain on the country's resources are frightful in the death of so many, and the diseased condition of a multitude of others. The Department of Education is spending some 130,000 *yen* annually on the problem.

\* \* \* \*



Dec. 31, by the *Chiyo Maru*, from Yokohama, Rev. Kakichi Tsunashima sailed for the United States, as representative of the *Kumi-ai* churches, who appointed him at the last general meeting, to investigate the California question. This course is to be commended, and Mr. Tsunashima will receive a cordial welcome. If, however, he comes back with the superficial view voiced by Dr. Ibuka, President of the Presbyterian Meiji Gakuin, Tokyo, and some others, who have recently returned from America, that race prejudice is the fundamental cause of opposition to Japanese lower class immigrants, he is likely to do more harm than good by going. The vernacular press, for the most part, has seemed to us, all along, to misunderstand the problem, and to nurse ill-will toward the United States largely on the score that race prejudice is the weightiest reason for Americans not wanting the lower class immigrants. Our conviction is that an educational campaign of some extended duration, is essential for both Japanese and Americans, before any satisfactory solution of the problem is likely. Meanwhile, let both peoples rest assured that the supreme authorities in both governments understand each other and hold each other in mutual respect and confidence.

\* \* \* \*

The sudden death, a few months ago, of Prof. Kakuzo Okakura, at the early age of fifty-one, removed an art critic and author of unique ability and influence. Especially lamentable was his death, because he was chosen to lecture in America this year as exchange lecturer, in succession to Dr. Nitobe, and we were anticipating a peculiarly valuable volume as the outcome. "Intellectual Awakening of Japan," "Japanese Tea Ceremonial," and "Ideals of the East" are his books. In 1903, in the latter, he wrote: "A word from the Throne will still conciliate the Government and Opposition, hushing both to mute reverence, even during their most violent dissensions," but after last mid-February events he would not

have penned such a paragraph. What another learned Japanese scholar has termed "the political impersonality of the emperor" was also conspicuously illustrated by the "imperial suggestion" last winter, to Marquis Saionji. Other writers make a distinction between reigning and ruling, and say that the imperial prerogative is confined to the former. We do not believe the Imperial Throne lost a single ray of lustre by the events of last winter. The quarrel of politicians is, of course, with the entourage, and popular political rights have made strides in the ten years.

\* \* \* \*

Those who have used Moseley's "English Japanese Vocabulary of Theological, Biblical and other Terms," 1897, will know how to welcome his second revised edition, Oct., 1913, entitled "An English Japanese and Japanese English Dictionary of Biblical, Theological, and Philosophical Terms." In place of the mere ninety-seven pages of terms in the old edition, we have in this a hundred and eighteen; the second part, one hundred and thirteen pages, is entirely new, as are also the appendices; the first contains 244 Japanese proverbs in Japanese and Romaji, a most wise plan, as even a forger who gets where he can read his Bible in character—and every missionary who is to use the Japanese language as a medium of teaching the Bible, should learn to read it in character—repeatedly wishes to turn from Romaji to the original, and if he can have but one, he prefers the original; however, Romaji is of real assistance, unless one is quite at home with Chinese—say, has a bowing acquaintance with two or three thousand *ji*. The other appendices relate to the national holidays (one, Jan. 30, already out of date), the seven heavenly and the five earthly gods, the Shintō sects, the five and the ten Buddhist commandments, the ten Buddhist stages of existence, the Buddhist sects, etc.

\* \* \* \*

Rev. Tomo Tanaka has resigned the pastorate of Sapporo church to take up

work in the Kobe Woman's Evangelistic School. The pastorate ended with December. Work in Kobe begins this month. This has been a notable pastorate. Mr. Tanaka began the *Kumi-ai* work in Sapporo, in July, 1895, in connection with the opening of our Sapporo Station, by the late lamented Rev. W. W. Curtis. The church has had, from the beginning, a normal, healthy growth. It now has a convenient, modern, fit plant, a resident membership of one hundred fifty-two, and a good, promising field for future service.

The Kobe School has been seeking Mr. Tanaka for some six years. And he has always had a leaning toward educational work. So the church decided in special meeting, Dec. 10, to accept his resignation and bid him God-speed in his new work. The prayers of many in the church will be for his highest success and usefulness in Kobe, in the training of women evangelists. The School is under the care of the Mission, Miss Gertrude Cozad, Principal. But there is need of a strong Japanese worker in it, who shall both teach and form a connecting link between the school and the churches. With five years of experience in educational work in Sendai, and his nineteen years in the pastorate in Sapporo, many of Mr. Tanaka's friends feel that he is admirably fitted for the position to which he goes.

\* \* \* \*

We are glad to print an article by Rev. H. Brokaw, editor of *The Messenger*, the bright, newsy little mission paper of the great Presbyterian group of Missions. We quote from a letter by another missionary who uses an automobile much in his work.

"In regard to the use of a car in the work—I have found it very useful in many ways, and do not think there is any likelihood of creating prejudice against Christianity. There are, of course, many opportunities for exemplifying patience, and one must always remember that the roads are not made for the owner of a car. In outlying districts, of course, there is some danger of frightening horses,

and great care is needed. The owner ought to be his own driver. A Japanese chauffeur would sooner or later get one into trouble. Besides, an owner ought to have some mechanical instincts, if not a measure of training. For Japanese roads the wheel tread ought not to be more than fifty inches. I had both of my axles cut to meet this requirement. This required some work on the steering gear and wings, but was not difficult to do. I have travelled over 5,000 miles, and fortunately have met with no accident involving injury to anyone. But great care is always required. A man with nerves had better stick to a bicycle. The greatest care possible ought to be taken, especially in passing through villages, as people occasionally fly out suddenly from houses and corners. On the whole, the danger involved is much less than at home, where everything is moving quickly. Having said this, there is little to add. The pleasure of running the car is a great relaxation for one not troubled with nerves, and the time required in looking after the car, and keeping it in order, can be looked upon as recreation. A boy to do the cleaning is, of course, necessary. The use of a car opens up many opportunities for missionary work."

\* \* \* \*

The *Nippon* calls the constitutional upheaval [of February] "epoch-making." The like of it has seldom happened, and will occur as seldom in the future. The greatest of clan statesmen, the late Prince Katsura, could not remain obdurate before the tremendous demonstrations of public indignation. Indeed, the force of public opinion has never been more truly irresistible since constitutional government was established in this country. The name of "Second Renaissance" was not altogether indefensible. Unfortunately, however, the *Seiyu-kai*, with an unquenchable thirst for power, betrayed both the public and its ally (the *Kokumin-to*) and deprived the champions of Constitutionalism of the best fruits of their victory. But the people have realized their own Herculean strength, and the tendency toward popu-



lar government is steadily growing strong. A temporary setback is powerless to turn the irresistible tide, and even the bureaucrats have abandoned their old forts and come down to the field of the constitutional struggle. Important official regulations have been revised, while the speeches made by Mr. Ozaki and Mr. Inukai on their tours throughout the country have done much to awaken the people. As to the Premier, Count Yamamoto, he has strenuously worked for the administration of national affairs, and when he assumed office, he was expected to do all he could to fight the evils of partizan politics. The effects of the compromise that he had entered into with the *Seiyukai*, appear to have proved too much for him, and toward the year-end there was a good deal of office-hunting by party politicians. If the Premier does not quickly put an end to this spoils system, he will subject the nation to incalculable danger. Besides some administrative reforms, the Government has begun the reform of the system of taxation, and pledged itself to a second series of reforms next year. It is to be regretted that these are but half-hearted reforms. Half-heartedness, in fact, is the distinguishing characteristic of compromise government or a hybrid Ministry.

—*Japan Times*.

\* \* \* \*

Japan's record for 1913 in Chosen was sullied by abortive justice in the Korean "Conspiracy" trial, which ended July 15 by condemnation of six only of the one hundred twenty-three Koreans, largely Christians, accused of plotting to assassinate the Governor-General. The impression such a result is likely to make, after all the to-do by the authorities over the so-called conspiracy, is that these six were punished to save the face of the administration. It might be dismissed as farcical, were it not for the grave injustice inflicted on over a hundred men ultimately exonerated of all crime, and upon their families and friends, even if we leave out of account the six, whom many will always regard as innocent; altho

there is another grave side—Christian work is said to have suffered very severely. Japan missionaries, for many months after painful reports of the injustice of the authorities began to come in, sympathetically and emphatically gave their confidence to the authorities, but finally the great mission bodies, whose work in Chosen was mainly concerned, sanctioned the appointment of Rev. W. A. Wilson, Meth, Rev. A. Pieters, D.D., Ref. Dutch, both Americans, and Rev. J. G. Dunlop, D.D., Presb., a Canadian, men well versed in the Japanese language, and *en rapport* with Japan and her people, to go to Chosen to attend the later trials and to thoroly investigate the problem. The trials were reported in the *Japan Advertiser*. Besides, Mch. 23, 25, 26, 1913 there appeared in the *Advertiser* the evidence which Dr. Pieters had found for torture; on July 16, a statement by the other two gentlemen, about torture; about Aug. 20 a translation of the entire judgment of the final court, by Dr. Pieters; from Nov. 4 to 13 a series of eight articles by Dr. Pieters reviewing the proceedings in court; Dec. 2, by Dr. Dunlop, a trenchant article giving specific details of some half dozen victims of Machiavellian tortures. Reading these horrible pictures of cruelty, makes one ask: Are we living in the days of the Spanish Inquisition? Are the refinements of the fiendish torments of the Buddhist popular hell being enacted to-day in the Japanese Empire? Do we believe these poor victims and nearly all the 123, were often and freely tortured, for hours at a time, and on no less than sixty, or more days, in individual cases? We see no escape from such belief. Let any one investigate the standing, accomplishments, character and reputation of the three gentlemen, who went over to Korea under a sense of most solemn responsibility; investigate their attitude of confidence in Japanese justice until irresistible evidence convict them of the reverse, in this instance, and we think their word will be taken for truth. We referred to this case in XVI. 2, but we hope not to refer to it again.

## Personalia.

Miss Ward spent a few of her holidays at Kobe.

Miss Edith Curtis spent her holidays at Niigata.

Miss Griswold spent her vacation at Kobe and Kyoto.

Miss Anna L. Hill enjoyed her holidays at the capital.

Miss Coe came over from Tottori for a short year end visit at Kobe.

Miss Mary Florence Denton went to Yokohama to meet the Days.

Miss Charlotte B. DeForest went home to Sendai for all her vacation.

Mrs. Helen Berry Holtom's address is: 821 Beet Av., St. Louis, Mo.

Prof. and Mrs. Kenneth Stanley Beam past their vacation at their aunt's home in Kobe.

Miss Isabel Govenlock, of Tokyo, was a welcome visitor at Kobe during the year end.

Miss McKowan enlivened Kobeites during the holidays, with her experiences at Tokyo.

Mrs. S. S. White is comfortably located at Battle Creek, Mich., Sanatorium, and is improving.

Miss Lucy Ella Case's office address is: 401 Mason Building, 4th and Broadway, Los Angeles.

Rev. Henry James Bennett and family returned to Tottori on the ninth instant, all well and happy.

Miss Hoyt and her friend, Mrs. Smith, spent their holidays at Kobe and Kyoto, as did also Miss Bates.

Miss Nettie Lorena Rupert sampled the well-known hospitality of the Pedley home during the holidays.

Mrs. Stanley F. Gutelius is mourning the death of her father, Dr. Kittredge, who past away a few weeks ago.

Rev. Hilton Pedley was considerably under the weather most of last month, but we are glad to say he is all right again.

New Year's greetings to members of the Mission came from Mrs. Joseph Everett Donaldson, Box 428, Fullerton, Calif.

A friend at Los Angeles writes: "I hear that Miss Harwood is better. She has borne so much and has sacrificed for the Japanese!"

Miss Ada Burrows Chandler, of Asahigawa, Hokkaido, visited the Rowlands at New Year's. Miss Chandler is still teaching in a Middle School.

Mr. J. Merle Davis, of Tokyo Y.M.C.A., spent a fortnight at the year's end, at Niigata, with his sister, Mrs. Olds, working on the biography of his father.

Mr. and Mrs. Horace E. Coleman, of the Society of Friends' Mission, Tokyo, spent their holidays at Kobe, and were among the visitors at the XV Club meet.

Mrs. H. W. Outerbridge, of the Canadian Methodist Mission, Kobe, and Miss Marguerite Boyer, of Kobe, will teach music at Kobe College from this month.

Under date of the 8th ultimo Miss Cornelia Judson wrote from Rangoon, "I have seen much of the educational work here, and the centennial meetings begin to-morrow."

Rev. and Mrs. Geo. Allehin spent a couple of weeks in December and this month, at Tokyo, with their children, Rev. and Mrs. C. W. Iglehart, of the Methodist Mission.

Revs. G. M. Rowland, H. Pedley, Geo. Allehin, J. H. Pettee, O. Cary, C. B. Olds, and J. C. Holmes, attended the Conference of Federated Missions, Tokyo, on the 7th and 8th.

Mrs. J. Evans Roberts and Miss Martha Nelson Hooper, after a three months' visit in Japan, sailed from Kobe, by the *Empress of India* on the fourth inst. for China and beyond.

Miss Emily R. Bissell of our Marathi Mission at Ahmednagar, arrived at Kobe by the *Mongolia*, on the ninth, and is spending a fortnight in Japan, before continuing to her field.

Rev. Chas. McLean Warren and Mrs. Warren, with the children, left Kyoto the second inst., for Miyazaki, their future location, where they occupy the Clark house, Mr. and Mrs. Clark having moved into the Olds house.

Rev. Wm. Leavitt Curtis is spending



the first three months of the "tiger year" in a ferocious attack on the Japanese language, especially the Chinese *ji*. Address: Tokyo, Ushigome Ku, 29 Sanai Cho, at Rev. J. F. Gressitt's.

Rev. and Mrs. Jerome Crane Holmes visited Rev. and Mrs. Paul Waterhouse, at Hachiman, near Lake Biwa, during the holidays. Mr. Waterhouse is a member of the Omi Mission, and was a classmate, at Hartford, of Mr. Holmes.

Miss Isabel Tennant, after a temporary supply in the music department of Kobe College during the fall term, left Kobe, on the sixth inst., by the *Sagami Maru*, for Chemulpo, to visit friends at Seoul. Later she plans to return to England *via* the ports.

We regret that Mrs. Kato, wife of Mr. N. Kato, the efficient and enterprising editor of *Kirisutokyō Sekai*, the religious magazine of the *Kuni-ai* churches, died at her home, Dec. 25, after a very acute illness. The funeral was from the Osaka Church.

It is with sympathy and regret that we chronicle the extended illness of Prof. Edward Lewis Clark, of Miyazaki *Chu Gakko*, who has been slightly off color since early fall, and who has had to rest up since the beginning of December. We are glad he is better, and trust the fears that he would need to return at once to America, are no longer warranted.

During the mid-autumn Mr. Walter Cary was very ill, and had to enter hospital at Cleveland, O., for some time, on account of jaundice, said to be symptomatic of some more radical difficulty. Fortunately he recovered, so that he was able to leave Cleveland soon after mid-November, for a vacation. "Physician, heal thyself," is often bad counsel for doctors, and Dr. Cary wisely availed of other "medics."

Miss Adelaide Daughaday's new address is: Sapporo, Kita San Jo, Higashi, 4 Chome. A Japanese friend plans to build a new house for her next summer. "Some things were saved because of the heroic efforts of my Japanese friends, who, nearly choked by smoke and with falling

sparks burning their clothing, carried out furniture and pictures, sometimes already on fire. Their kindness then and since has been simply wonderful. But all foreign friends as well have been kindness itself."

Mr. Jerome Dwight Davis, who graduated from Oberlin last June, is engaged in civic service investigation in the employ of Howard Strong, son of Dr. Josiah Strong, at Minneapolis. One of Mr. Davis' most recent subjects of investigation is, "Unnecessary Noises at Night." He teaches a class in the Lowry Park Cong'l Sunday-school, Rev. Frank Newhall White, D.D., pastor. The latter has recently received a call to Walla Walla. Mr. Davis' address is: Y.M.C.A., Minneapolis.

Ransford S. Miller is to succeed Geo. Seidmore as Consul-Gen'l at Seoul, while the latter comes to Yokohama to succeed Thos. Sammons, who goes to Shanghai—all as Consul-Generals. Mr. Miller came to Japan in 1891 as Y.M.C.A. Sec'y, but in 1895 joined the American Legation, and remained at Tokyo until 1907, when he became chief of the Far Eastern Bureau, at the Department of State, Washington. He accompanied Sec'y Knox to Tokyo on occasion of the late Emperor's funeral. He is a Cornell man, and his home is at Ithaca, N.Y.

Rev. and Mrs. O. H. Gulick, verily, verily, seem to have had stirring experiences and completely novel ones to them, on their journey home, since before their hold-up, they were snowbound at Oberlin, in the terrible blizzard of Nov. 9 and following days, which led to such great loss of life on the lakes; the Gulicks were reported as then longing to be back in sunny Honolulu. Fortunately they ultimately reached there, and now are doubtless looking back in happy retrospect, on Boston illnesses, Oberlin blizzards, Utah train bandits, and what not.

Dr. Shosuke Sato, one of the late President Clark's Christian boys at Sapporo Agricultural College, a Ph.D. of Johns Hopkins, and for many years President of Sapporo College, until its recent ab-

sorption into Tōhōku University, when Dr. Sato became Dean of the College, sailed from Yokohama, Dec. 14, by the *Shinyo Maru*, for the United States, where he is to lecture as Exchange Lecturer in succession to Dr. Nitobe. Dr. Sato belongs to the finest type of Japanese, and will find a universal welcome in America. His friend Dr. Nitobe had an article on Dr. Sato in this month's *Japan Evangelist*.

Rev. C. K. Harrington, D.D., a good Nova Scotian member, at Tokyo, of the Baptist Mission, has a well-known gift for poetry, and turns many a dainty poem, at intervals. As a happy conception for Christmas, and New Year's, he gathered into a neat little booklet, a number of his poems composed between the last two Christmases, and sent copies out to his friends, for a Christmas surprise. If you have sore ribs, chest-rheumatism, or the like, don't read his poem "The Fateful Thirteen" till your risible apparatus is in good order. Much pathos and pleasantry pervade the poems. Dr. Harrington is a member of the Japanese Bible Revision Committee.

The friends of Rev. Wm. Horace Day, D.D., pastor of First Cong'l Church, Los Angeles, have been sorry at his nervous break down, leading to interruption of his work. With his mother and wife he reached Yokohama on the sixth, by the *Mongolia*, on the way around the world. On the 9th he laid the corner stone of the new James Building of the Dōshisha Girls' School, for the college department, to be erected just west of the Gaines house. Dr. Day was a classmate at Amherst, '89, of Arthur Curtiss James, M.A., a trustee of the College, who, with his mother, gave the money for the above building. The weekly bulletin of Dr. Day's church reads: "Foreign Pastor in Japan, Rev. W. L. Curtis. Our Member on the Foreign Field, Miss Mary Florence Denton."

Rev. Wallace Taylor, M.D., and Mrs. Taylor are settled at Judson Cottage, 108 East College St., Oberlin, so as to be near their children. Mr. Carl Taylor lives at Chicago. Dr. Wm. Taylor and

wife reside at Youngstown, O. Mr. John Taylor and wife spent a year in England, where he went for experience in "the shops" (machinist?), and they now live at St. Louis. Miss Hattie Taylor continues her teaching at New Rochelle, N.Y. Dr. Wallace Taylor complained bitterly of the cold and biting blizzard of Nov. 9, with a drift four feet high against his door next morning, when he exercised an hour before breakfast, to shovel a path from the door to the street curb; traffic stopt completely, no trolley for three days, no steam cars for two days, no morning paper for three days. He wishes to get out of such a climate, and "get back into God's country," as tenderfeet in the Dakotas, used to say in the early eighties. How about the mercury down on that Texas rice-farm, Doctor?

Rev. Samuel Colcord Bartlett, whom our readers associate with Otaru, Hokkaidō, has been superintendent of Bethany Sunday-school at the old Harvard church building, Brookline, Mass. At request of the Harvard Church he was to conduct this enterprise till the end of last month, in the capacity of a sort of committee of investigation to report to the Church on the situation, with a view to the Church's determination whether to take over the school—a separate corporation—or not. The Bartletts' address is: 104 University Road, Brookline, Mass., Mrs. Bartlett frequently speaks in the churches, about work in Japan. All the children were at school. Agnes attends a Montessori institution at Brookline. Donald and Robert are in the sixth and ninth grades respectively of Pierse Grammar School, in the city. Colcord is much better in health, and is now at Brookline High School, where he has played guard on the eleven, winning his letter. He passed a few of his college exams. last June. Gordon is "gloriously happy" at Andover, where he is making good.

Dr. Learned has received a letter from Rev. Samuel Greene, D.D., 4039 Whittman Av., Seattle, Sup't of Home Missions for Washington, who visited Japan, with his daughter, in 1907, spending half a year in Japan and China, and visiting



many stations of the American Board:—  
 “A couple of days ago I received a copy of the November number of *MISSION NEWS*, the “Greene Memorial Number,” and I am writing you now, that, as the eldest living son of the family, I may, in their behalf, bespeak our very grateful appreciation of the several articles written as relating to my brother Crosby’s missionary career. Of course we can be but proud of him and his good wife, whom the dear Lord blessed so largely in his work. His daughter, Mrs. Griffin, was with us a few days on landing from her ocean voyage, while *en route* to her brother Evarts at Champaign, Ill. We plan every day at our household altar, to remember the American Board Mission in Japan, trusting that the great blessings of the past may be continued, until He whose right it is shall reign in every heart in all that Empire.”

Under date Nov. 16 the *Pacific Com'l Advertiser*, had excellent likenesses of Rev. and Mrs. Orramel Hinckley Gulick, and of Dr. A. B. Clarke, a brother of Mrs. Gulick, under the caption: “Local victims of lone train robber;” in addition the following was printed:—Honoluluans in hold-up on train. Mr. and Mrs. O. H. Gulick, and Doctor Clarke, of this city, have startling experience on Southern Pacific Train, and are robbed of cash at the point of a revolver in hands of lone bandit. Mrs. Gulick saves valuable jewelry. Dr. A. B. Clarke thinks affair a joke and has narrow escape from being shot, but finally gives up check while

saving wallet with fifty dollars in it—trainmen also robbed. (By Federal Wireless Telegraph.) San Francisco, November 15.—(Special to The Advertiser)—A lone bandit robbed the passengers of one pullman and four of the trainmen on a Southern Pacific train, near Richmond, last night, and secured some money from several Honoluluans who were among the passengers. O. H. Gulick was one of them. On demand Gulick handed him \$50. The hold-up man either forgot or did not wait for his watch and chain, both of which are of considerable value. Mrs. Gulick, who sat nearby, thanked her lucky stars that she was ignored, for she wore much valuable jewelry and a watch. Turning toward the smoker the bandit caught Dr. A. B. Clarke, of Honolulu, emerging from the room. The dentist knew nothing of what had been taking place and was inclined to resent it, when the bandit ordered him to throw up his hands. “I don’t understand this,” he said. “Oh, you’ll understand it allright in a minute,” said the robber, tapping his revolver. “She this gun, well, I’m going to count one, two, three, and then I am going to shoot if you don’t come across in the meantime.” Doctor Clarke, still refusing, the bandit counted three, but did not shoot. It was only when the man started to strike him with the weapon that Doctor Clarke told him to “Go ahead and help himself.” The bandit found a \$20 traveler’s check. Doctor Clarke, after the affair, showed a wallet containing \$50.

## FUKUIN PRINTING Co., Ltd.

SANNOMIYA P.O. BOX 10

Book, Magazine & General Job Printing;

ALSO

Copper Plate Engraving and Lithographing of Every Description.

No. 17, AZUMADORI, 3 CHOME,

No. 25, MOTOMACHI, 1 CHOME,

KOBE.

Tel. Sannomiya 1394.

Tel. Honkyoku 263.

# T. TAKAGI.

## *Photographic Studio and Art Gallery.*

Exquisite Art and Charming Work in Colored Bromides, Transparencies, Lantern Slides, and Illustrated Albums Descriptive of Japanese Views and Customs. All Sorts of Cards and Calendars.

MAIN GALLERY.  
No. 42 NISHI-MACHI,  
KOBE.

TEL. No. 907  
Sannomiya, L.D.



Supplies Unique in Variety and in Abundant Stock.

Developing, Printing, Enlarging, and Coloring Attended to with Care and Promptness.

BRANCH GALLERY.  
No. 1 Sanjo, Furukawa  
Cho,  
KYOTO.  
TEL. No. 672 Kami.

**IF YOU REQUIRE** —

The **VERY LATEST**  
**GOODS AT ALL SEASONS** of the year  
You should visit

**SKIPWORTH HAMMOND & CO.,**  
**HIGHCLASS TAILORS, DRAPERS & OUTFITTERS,**

Always a Large and Varied Stock of the Best of Everything for  
LADIES', GENTLEMEN'S, & CHILDREN'S Wear.

**30 AKASHI MACHI, KOBE.**



---

## NEW BOOKS.

---

### KIRISUTO-KYO KŌWA.

By GUMPEI YAMAMURO.

12° Cloth. Price *Yen* 1.30. Postage 8 *Sen*.

The author is the most eminent man in the Salvation Army of Japan, yet claims to be merely a simple, ordinary religionist, striving incessantly, day and night, to propagate the Gospel and to establish the Kingdom of God, a man of unique energy, on the one hand, and a spiritual hero, on the other. The book is the product of his inexhaustible religious experience, his vigorous life of faith, and his actual practice and real life. It is just the book for a present, and the best one for the spiritual nourishment of Christians in general.

---

### KIRISUTOKYO DAIJITEN: A DICTIONARY OF CHRISTIANITY.

By Rev. JINTARO TAKAGI, D.D.

Second Revised Edition. See MISSION NEWS Vol. XV. No. 2, p. 39.

---

### BUNYAN GENSAKU, COMPLETE TRANSLATION.

By UNSHU MATSUMOTO.

8° Cloth. Price *Yen* 1.50. Postage 12 *Sen*.

It goes without saying that Pilgrim's Progress is Bunyan's masterpiece and a priceless treasure of Christian literature. Previous translations were of extracts and were in old-fashioned style, difficult to understand, but this is the result of Mr. Matsumoto's extensive industry and toil. It is brief, concise, fluent, and easy reading for all—not only an ideal present for men and women, for old people and young people, but an immortal work which should be increasingly circulated.

---

**PUBLISHER: KEISEISHA, GINZA, TOKYO.**

Postal Transfer No. 553 Tokyo.



# Meiji Fire Insurance Co. Ltd.

ESTABLISHED 1889.

|                    |         |              |
|--------------------|---------|--------------|
| Capital Subscribed | - - - - | Y. 1,000,000 |
| Capital Paid up    | - - - - | 500,000      |
| Reserve Fund       | - - - - | 4,194,833    |

Fire Insurance Policies granted at moderate rates on property of every description. Policies written in English when so desired.

*All claims promptly and liberally settled.*

The following action was taken at the Annual Meeting of the Japan Mission of the American Board in July, 1902.

VOTED:—That the members of the Mission be recommended to insure their personal property with the Meiji Fire Insurance Company.

## HEAD OFFICE:

No. 1 YAESUCHO, ITCHOME, KOJIMACHI-KU, TOKYO.

TAIZO ABE, Managing Director.  
KINGO HARA, Secretary.

## MISSION NEWS.

### ADVERTISEMENT OF VOLUME XVII.

This paper is published on the fifteenth of each month (excepting August and October) in the interests of the work of the American Board Mission in Japan. Its principal features are:

1. Reports of the educational and evangelistic work of the Mission.
2. News-Letters from the various Stations, giving details of personal work.
3. Incidents, showing results of evangelistic work in the life and character of individuals.
4. Field Notes, consisting of items of interest from all parts of the field.
5. The Personnel of the Mission. Brief personal mention of present and former members.

Subscription rates are as follows:—  
In the United States:

|                                     |              |
|-------------------------------------|--------------|
| Single copy one year                | ..... \$ .30 |
| Single copy five years              | ..... 1.25   |
| Ten copies to one address, one year | ..... 2.50   |

### In Japan:

|   |             |
|---|-------------|
| Single copy one year                                      | ..... ¥ .50 |
| Single copy five years                                    | ..... 2.25  |
| Ten copies for one year                                   | ..... 4.00  |
| Single copies, one number                                 | ..... .05   |
| Ten copies of one number to one address excluding postage | ..... .40   |

Japanese postage stamps or international reply coupons purchasable at any post-office, will be received in payment of small sums.

MISSION NEWS may be obtained of John G. Hosmer, 14 Beacon St., Boston, Rev. E. L. Smith, D.D., 4th Av. and 22d St., N. Y. City, Rev. A. N. Hitchcock, Ph.D., 153 LaSalle St., Chicago, and Rev. H. M. Tenney, D.D., Mechanics Savings Bank Building, Corner Mason and Market Sts., San Francisco, Calif.

ALL MONEY ORDERS should be made payable at the Post Office, KOBE.

Send all orders or communications to ARTHUR W. STANFORD, Editor and Publisher, Kobe, Japan.

發行兼編輯人アーサー・スタンフォード  
(毎月一回十五日發行 但八月、十月ハ休刊)  
印刷人 菅間徳次郎  
發行所 スタンフォード方  
印刷所 福音印刷合資會社神戸支店